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Schleiermacher from the charges of materialism, rationalism, and pantheism, and shows that Schleiermacher had a personal belief in immortality, not as a sum of hopes and expectations, but because he perceived the principle of the universe working in himself; back of man's transitory form subsists an eternal nature. Every student of Schleiermacher—and who ought not to study him?—will find the little work of Fuchs a valuable aid. I suspect, however, that he has overestimated the matureness of Schleiermacher's views at the time of the *Reden*.—GEORGE CROSS.

Essays and Studies. By Robert Sinkler. (London: Bell, 1900; pp. 121; 3s. 6d.) The unity of the book is marred by including an essay on "A Milton Manuscript" with nine others on talmudic and biblical subjects. Each essay, however, presents an interesting study, and, taken together, they indicate in the author a wide range of interests and a thorough acquaintance with the apparatus and method of scholarly criticism. "Manasseh or Moses?" favors Manasseh as the ancestor of the priest of Dan. "An Early Christian Vestment" rebukes the disposition to find in an apostolic mention of a common article of apparel a warrant for sacerdotalism in dress. David is defended as the author of Ps. 110.—DEAN A. WALKER.

Geistliches und Weltliches aus dem türkisch-griechischen Orient. Selbsterlebtes und Selbstgesehenes von Heinrich Gelzer. (Leipzig: Teubner, 1900; pp. xii + 253; M. 5.) Gelzer reminds us of a fact often overlooked by tourists who haunt the mosques and palaces and wonder at the dervishes and the soldiers of Constantinople. In that city is a great Christian population. It is the center of an extensive Christian activity well worthy of observation and study by the western world. With this side of life in Turkey the larger part of the volume is occupied. The author tells us what he has himself seen of this oriental Christianity, particularly in its ecclesiastical activities. He has studied the work and its leaders, and has had ample opportunity to make up his mind on its character and tendencies. Certainly a field new to many students of modern church history is opened in his chapters on "The Ecumenical Patriarchate," "The Armenian Patriarchate," "The Bulgarian Exarchate," and "The Roman Catholic Establishments in and about the Turkish Empire." A long discussion is given to the piety and the ecclesiastical politics of Greece. The remainder of the book takes up the Turks themselves and the subject peoples from a

political and social point of view. Gelzer writes as a German, but as a candid and open-minded one who is not so taken with the Turks as are many of his countrymen. The book is highly entertaining, as well as instructive, and not merely serves as an excellent guide to one who visits Turkey with an eye to something deeper than the "sights" of Constantinople, but also is a real contribution to modern church history.—G. S. GOODSPEED.

Women of the Bible. By Eminent Divines; illustrated. (New York: Harper, 1900; pp. 188; \$2.) This volume comprises twelve essays on thirteen women of the Bible, Mary and Martha of Bethany being together the subject of a single dissertation. Most of these essays, while popular in style, are at the same time scholarly. Their statements are based on the results of the latest scientific criticism. The book is a symbol of the larger charity of our day. Jew and gentile, Protestant and Roman Catholic, Baptist, Presbyterian, Congregationalist, Methodist, and Unitarian are all represented among the authors of these essays. We have also in this winsome volume a fine specimen of the highest art in book-making. The illustrations, beginning with "The Kitchell Composite Madonna," are all fitting and beautiful.

It is, however, a pity that Dr. Chadwick, in his article on Eve, goes out of his way to attack the doctrine of the Trinity and to belittle Jehovah. Nor do we think, notwithstanding Dr. Faunce's declaration in his essay on Deborah, that there are any intelligent people in Christian nations who "believe that religion can be propagated by gun and dynamite." Dr. Hillis, also, confounds Mary Magdalene with the woman mentioned in the seventh chapter of Luke, who was a "sinner." For such a view there is not a shred of evidence. And he strangely omits the note by which the evangelist distinguishes Mary Magdalene from all other women of the gospels, as the one "from whom seven devils had gone out." Cardinal Gibbons writes of "The Blessed Virgin Mary." While his essay is interesting, it is polemical rather than historical. By ingenious argument he labors to prove the sinlessness of the mother of Jesus.—GALUSHA ANDERSON.

Palestine in Geography and in History. By Arthur William Cooke. Two vols. ("Books for Bible Students," edited by A. E. Gregory.) (London: Kelly, 1901; pp. xii+196, 254; each vol., 2s. 6d.) Mr. Cooke has outlined a definite plan for his historical geography of